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## REVIEWS AND NOTICES

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*Richard Rolle of Hampole's Mending of Life.* WILLIAM HENRY HULME. Western Reserve University Bulletins, New Series, Vol. XXI, No. 4, May, 1918.

Professor Hulme has here printed an edition of a Middle English translation of Rolle's Latin tract, the *De Emendatione Vitae*, from a rotograph of Worcester Cathedral MS F. 172. Richard Misyn's translation of the same Latin tract has been published by Harvey for the Early English Text Society, and modernized by Miss F. M. Comper; but the translation here printed is in a different dialect, and probably of later and independent origin. Rolle wrote the *De Emendatione Vitae* some time before 1349. Misyn wrote his Middle English translation in 1434 (E.E.T.S., Vol. 106, p. 131), and the Worcester manuscript from which this translation is printed dates from the last quarter of the fifteenth century. Misyn's translation is very literal, and therefore of little beauty: as a Middle English tract it has none of the charm of those pieces which Rolle himself wrote in, or turned into, the vernacular; for Misyn construed the Latin rather than translated it. The Worcester manuscript translation, however, in the dialect of the southern Midlands, is much freer, and of greater literary merit. The two translations are to some extent examples of the rival theories of translation which perplexed Europe at the end of the fourteenth century, when so many Latin textbooks were being rendered into the national tongues—the theories that translation should be “according to the letter” or “according to the sentence,” or meaning. The author of the *General Prologue* to the second version of the Wycliffite Old Testament dealt with this point in a familiar passage, as did a contemporary translator, or reviser, of certain Tuscan gospels: “Holy scripture speaks in many places like the centre of a wheel, . . . and there are words which should be supplied to help the unlettered: and so that others may not misunderstand, and believe that the meaning of the text is changed when I supply or explain a word, which shall be necessary, and where it is understood, I underline such words and sentences.”<sup>1</sup> Rolle himself had felt the difficulty in his translation of the text of the psalter, and though his translation was usually very stiff and literal, in places he “followed the wit of the words.” Misyn's translation is, in fact, a curiously late specimen of the earlier school; and its stiffness, in contrast with the freer style of the Worcester translation, renders the interval between the making of the two

<sup>1</sup> *Romania*, XXIII, 408.

translations apparently greater than the fifty years which probably separated them.

In certain notes on the other treatises which accompany the *Mending of Life* in the Worcester manuscript, Professor Hulme makes suggestions on which he would scarcely have ventured, had he access to the manuscripts of Rolle's Middle English tracts and to those of the two versions of the Wycliffite Bible as printed by Forshall and Madden. The Worcester MS F. 172 contains *inter alia*: (1) the psalter in the second Wycliffite version, as printed by Forshall and Madden;<sup>1</sup> (2) parts of what is, apparently unknown to Professor Hulme, the *General Prologue* to the Wycliffite Old Testament, also printed by Forshall and Madden; (3) part of Rolle's prologue to his version of the psalter, printed by Bramley<sup>2</sup> and by Forshall and Madden (I, 39-40); and (4) the second version of the Wycliffite *Acts of the Apostles*, as printed by Forshall and Madden (IV, 507-93). Professor Hulme, on the strength of the presence in the manuscript of Rolle's prologue to the psalter, attributes the second Wycliffite psalter to him also, and, not content with this, would be pleased to claim for Rolle the authorship of the whole second Wycliffite version of the Bible: "If Richard Rolle was the author of the latter [the second Wycliffite psalter], which seems almost certain, then he was of course the author of the 'later' so-called Wycliffite version, which would accordingly be the earlier instead of the later version" (p. 13). The fact, which Professor Hulme notices, that this manuscript does not contain Rolle's commentary on the psalter, should have made him chary of so startling a suggestion; the English text of Rolle's psalter is well authenticated, and quite distinct from the second Wycliffite translation, as can be seen by comparing Bramley's edition of Rolle's psalter with the second Wycliffite psalter as printed by Forshall and Madden. All the early manuscripts of Rolle's psalter are accompanied by his commentary and are in the northern dialect. Apart from the fact that we possess the undoubted text of Rolle's psalter, it would be very rash to attribute to him a different text of the psalter, because in a late fifteenth-century manuscript it is accompanied by Rolle's (and another) prologue to that book.

Again, the prologues to the five books of Wisdom, printed by Professor Hulme as Rolle's on pages 16-18, are actually part of the *General Prologue* to the Old Testament in the second Wycliffite version, and are printed by Forshall and Madden (I, 37-41). Rolle's prologue to the psalter is found in another manuscript in connection with the *General Prologue*, as Forshall and Madden notice (I, 40).

Similarly, Professor Hulme's suggestion (p. 25) that the *Acts of the Apostles* of the second Wycliffite version "may have had in its origin some

<sup>1</sup> *The Holy Bible . . . made from the Latin Vulgate by John Wycliffe and his followers*, ed. by J. Forshall and F. Madden (Oxford, 1850), II, 739-888.

<sup>2</sup> *The Psalter . . . with a Translation and Exposition in English by Richard Rolle of Hampole*, H. R. Bramley (1884), p. 3.

connection with Rolle of Hampole" cannot be taken seriously. There is no manuscript of the second Wycliffite version till between forty and fifty years after Rolle's death, and no early manuscript of this version is in the northern dialect. The whole question of Rolle's Middle English works will soon be cleared up by the forthcoming work of Dr. Hope Emily Allen, whose book has been unfortunately delayed by the war.

It should be noticed that the reference numbers inserted by W. Thomas in the Worcester manuscript, mentioned by Professor Hulme (p. 9), are from the *Catalogi Librorum Manuscriptorum Angliae et Hiberniae*, Bernard, Oxford, 1697; and that information about Nicholas Love, the Carthusian prior of Mount Grace in 1409, which is desiderated by Professor Hulme on page 8, is accessible in an article on "Mount Grace Priory," by H. V. Le Bas, in the *Yorkshire Archaeological and Topographical Journal*, XVIII, 264.

M. DEANESLY

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*A Study of William Shenstone and of His Critics, with Fifteen of His Unpublished Poems and Five of His Unpublished Latin Inscriptions.* By ALICE I. HAZELTINE. Menasha, Wisconsin, 1918.

This study was occasioned by Shenstone manuscripts owned by Professor George Herbert Palmer of Harvard, from which are drawn the slender additions to the poet's output here printed for the first time. The writer purposes to defend Shenstone's personality and work from injustices done him by Dr. Johnson, Mason, and others. Although injustice is here sometimes done to Dr. Johnson, Miss Hazeltine's explanation of how Johnson deduced the dilapidation of Leasowes from Shenstone's own lines is a just and skilful piece of work. The argumentative style is on occasion weakened by use of exclamation, rhetorical question, and a tone of pity for one's opponents (e.g., pp. 42, 51). The whole study is frankly and excessively partisan. Otherwise it is commendable.

G. S.

*A Geographical Dictionary of Milton.* By ALLAN H. GILBERT. New Haven: Yale University Press, 1919. Pp. viii+322.

This volume of the Cornell Studies in English, a part of which was accepted at Cornell as Mr. Gilbert's doctoral dissertation, does perhaps even more than its title indicates. The author says (p. vii):

I have given in alphabetic order the place-names in Milton's prose and poetry (except the addresses of the *Letters of State* and the Biblical quotations in *De*